THE NINTH DAY.

21st February 1913.

The Assembly met again at 11 A. M. on Friday, the 21st February 1913.

The Dewan asked the Christian Members of the Assembly to give their opinions on the draft Christian Succession Bill.

The Christian Succession Bill.

Mr. P. J. Oomman (Member, Changanacherry taluk) said that he had no remarks to offer.

Mr. P. M. Chacko, B. A. (Member, Kottayam taluk) said that he was on the whole in favour of the resolutions of the Committee. There were some minor points in regard to which he held a different view from the Committee; but they might well be discussed when the Bill was taken up in the Legislative Council.

Mr. Chacko Eippe (Member, Thodupuzha taluk) was absent.

Mr. Tharayathu Kunji Thommen (Member, Moovattupuzha taluk) said that he agreed with the majority of the Committee and prayed that the Bill might be introduced into the Legislative Council at an early date. He too thought that the differences in matters of detail were best discussed in the Legislative Council.

Mr. P. Joseph Panapallil (Member, T. I. C., Alleppey) said that he approved the principle of the Bill generally.

Mr. K. M. Mammen Mappila (Member, T. I. C., Thiruvalla) said that the custom among the Indian Christians was that, in no case, should the property of one family go to another family. He therefore differed from the provisions of the Bill wherever they sought to convey proprietary rights in contravention of the abovesaid custom. He particularly referred to Sections 16, 17, 18, 19, 22 and 23 of the draft Bill and said that, in all those cases, only a life estate should be allowed and the property should revert to the original family on the death of the right-holders.

He next referred to Section 28 and said that daughters should not have a share of the property but should only be entitled to claim a share in money to the extent of the Streedhanom current in the family during the last three or four years.

Section 20 created a right in favour of the husband over the property of the wife if she died intestate. He urged that the husband should have no kind of right over the property of the wife. If a father adopted his only daughter and she got married, her husband should never have a claim to her property

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on her death, but the property should revert to her own people, if she had no children.

The Member said that, subject to the changes proposed, he was in favour of legislation.

Mr. C. I. Chandy (Member, Trading Classes, Kottayam) said that he completely agreed with Mr. Mammen Mappila and that, subject to the modifications proposed by him, he approved of the Bill.

Fr. Cyriacus (Member, T. I. C., Alwaye) said that he agreed with the majority of the Committee.

Mr. D. Francis (Member, Nominated) said that he was a Member of the Christian Committee and had agreed with the majority. He saw no reason to modify the opinion already recorded by him.

Mr. D. C. Joseph (Member, Nominated) said that he was at one with Mr. Mammen Mappila in the modification proposed by him to Section 28 of the Bill. He approved of the remaining provisions of the Bill generally.

Mr. G. Jesudasen (Member, Nominated) said that he had nothing to say against the Bill and that he fully accepted the views of the majority of the Committee.

Mr. T. A. Fernandez (Member, Nominated) said that he accepted the opinion of the majority of the Committee.

Mr. K. T. Thommen Mappila (Member, Nominated) said that his request was that the Bill should be considered in the Legislative Council. He accepted mostly the opinion of the majority of the Committee.

Mr. L. H. Netto (Member, Nominated) said that the distinction made in the Bill between a father and a mother, a son and a daughter, and a brother and a sister, were opposed to Christian principles. He would not recognise any such distinction but would suggest the Indian Succession Act being closely followed.

A memorial signed by some of the Christian Members of the Assembly was then presented to the Dewan, in which they requested him to convey to His Highness the Maha Raja their sentiments of most respectful loyalty and gratitude for the appointment of the Committee for enquiring into and reporting upon the laws of inheritance and succession among the Indian Christians of Travancore. While admitting that there were differences of opinion among the members of their community on some of the points raised in the report of the Committee, they submitted that a draft Bill might be prepared after due consideration of the report and the dissenting memoranda, and introduced at an early date into the Legislative Council, where they hoped that every facility would be afforded to them to make their views heard. In that connection, they invited the attention of the Government to the absence of an Indian Christian Member in the Legislative Council and prayed that the Christian Members of the Assembly be allowed to nominate a representative to the Council. They further requested that two or more Members competent to represent the different views held on the subject be specially appointed by the Government to deal

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with questions connected with the Christian Succession Bill.

The consideration of the subjects was then resumed.

121. The need for giving effect to the concessions now granted to the Pulayas in the matter of education.

Mr. C. Gharadan Solomon (Member, Nominated) expressed his feelings of gratitude towards the Government for their progressive policy in regard to the classes that were backward in all respects. Had it not been for such a policy, he said that a Pulaya would not have been able to represent the grievances of his community in the Assembly. Some years ago, the Ealava community was labouring under similar disadvantages in the matter of admission to schools. The Government were pleased to order their admission to almost all the schools of the State. The Pulayas were now praying for the same privilege, but they had not influential men to support them, able men to work for them and wealth to manage their own affairs as in the case of the Ealavas. The Government had already issued orders throwing open the schools in some places to the Pulayas. Even there, admission was not freely allowed to them. He therefore requested to publish the intention of the Government widely and to give practical effect to the concessions now granted to the Pulayas by enforcing their admission into such schools. He added that the landed gentry of the State would not object to their being admitted into the schools as the Pulayas were ever faithful to them and still worked for them.

Dewan's reply.—Noted.

122. The establishment of a Lower Grade Secondary School at Narayananputhur.

Mr. M. Sivathanu Pillai (Member, Agastiswaram taluk) said that the absence of a school in a convenient centre was much felt by the people of ten *pakuthies* such as Kanniakumari, Parakkai, Suchindram and Marungur. To them, Narayananputhur would be a central place. The educational authorities were convinced as to the necessity for a school in that locality; but they were proposing to start it at Suchindram. A school at Suchindram would not afford adequate relief, as places like Cape Comorin would still be 9 miles distant. He therefore requested that a Lower Grade Secondary School be established at the most convenient centre, Narayananputhur.

Dewan's reply.—Noted.

123. The establishment of a Lower Grade Secondary School for Boys and a Lower Grade Elementary School for Girls at Colachel.

Mr. R. Taylor (Member, T. I. C., Colachel) said that there was a Higher Grade Elementary School for boys at Colachel. There was no convenience for boys to obtain English education. The nearest English school was at Eraniel at a distance of 5 miles. In the register of that school, there were now 71 boys from Colachel. If a Lower Grade Secondary School was started at Colachel, it would afford ample facility for the education of boys of the neighbouring *pakuthies* also.

He then requested that a Lower Grade Elementary School for girls be established at Colachel. At present there was no separate Government Girls' School in Colachel. There were however two very small Tamil schools conducted by the Missionaries. 25 girls now attended the Higher Grade Elementary School for boys, as their parents did not want them to attend the Mission schools, which were denominational. They sent

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